/15 cont./

175 648

12. Karl v.d. Steinen, Unter den Naturvölkern, l. c., p. 393.

of this period were marked enemies of the Brazilian campesinos, and to whom we must attribute the attacks against the ranches of the upper Cuiabá River, attributed in Brazilian documents to the "Coroado." (13) The incursions of the Mundurukú

13. Ibid., p. 394.

/Mundurucu/, who had extended farther south in earlier times, were still clearly remembered by the western Bakairí, but in this period the former did not appear. The principal enemies were undoubtedly the Kayabí of the Rio Verde with whom they had long lived in a state of intense hostility. The Bakairí 173 361 place their ancestral land at the famous falls of the Rio Paranatinga (Rio Telles Pires), located upriver from the mouth of the Rio Verde. They said that old Cacique Caetano's had been born in the old aldea situated at the falls. It was said that at that time the Rio Paranatinga Bakairí had traveled to just below the mouth of the Rio Verde but had later returned from fear of the Kayabí. Cacique Caetano's father had already 172 361 been born in an aldea situated farther upriver. Antonio Pyrineus de Sousa, in his expedition down the Rio Paranatinga (Rio Telles Pires), found habitation ruins below the mouth of the Beija-flor near the Cerro de Piquirizal and on the right side of the river, where it was said that the Bakairí had had a large 173 aldea in former times. It is also said that they fought with the 648 Kayabí and the Tapanhuna /Tapanyuna/ when they lived in this 726 place. (14) Undoubtedly the Bakairí had /16/ lived closer to

14. A. Pyrineus de Sousa, loc. cit., p. 69.

/16 cont./ undoubtedly the Bacairí had /16/ lived closer To the Kayabí than in later times, because they had moved their aldea successively farther upriver. But hostilities with their enemies then had still lasted. One night in a raid the Kayabí had killed Felipe's father and carried away a child. On this account some 20 Bakairí men had undertaken an expedition for revenge and had killed two Kayabí men and carried away two girls, who were living at the time of Karl von den Steinen's expeditions in the aldea situated on the Paranatinga River, where they were married to two Bakairí men and were called Luiza and Maria. When I met Luiza, in the year 1927, among the Bakairí of Simões Lopes, she was an old woman. Given the fact that the population of the Bakairí of the Paranatinga River had dwindled to so few individuals, even at their later location, the Kayabí remained a danger for them.

The Bakairí were known by the Paressí as old neighbors, and the Paressí, Charlotta, who was the wife of Cacique Felipe, had been carried away from Diamantino by the Bakairí. (15)

15. Karl v. d. Steinen, Durch Central-Brasilien, loc. cit., p. 122. Idem., Unter den Naturvölkern, loc. cit., p. 3 4.

From the extraordinary concordance of the legends of the Paressí with those of the Bakairí of the Paranatinga River, noted by Karl von den Steinen, it follows that in earlier times, there was extensive contact between the western Bakairí and the Paressí. (16) Unfortunately we do not know the legends of the

16. Karl v. d. Steinen, Unter den Naturvölkern, loc. cit., pp. 364 and 365.

eastern Bakairí, who live in the region of the tributaries of the Xingu River, so that we do not know to what extent their legends

/16 cont./

correspond to those of their western fellow countrymen. From the fact that the names of the two legendary heroes, Keri and Kame, who represent in Bakairí legends the sun and the moon, are not words of the Bakairí language (which belongs to the Karaíb /Carib/ group) but words of the Aruak /Arawak/ linguistic group, it follows that the Paressí, who belong to this linguistic group, were, in this case, the authors of these legends rather than the Bakairí, and thus that the legends of the Paranatinga Bakairí were influenced by the Paressí; just as the Bakairí are mentioned in the legends of the Paressí, the latter are also mentioned in the legends of the Bakairí. According to Paressí legends, the Bakairí, or Matokoso as they are called by them, belong with other enemy tribes to the kin group of Chinikálore (Tchenikauré according to Karl v. d. Steinen), the big jaguar, who killed his brother Kamázo and the latter's wife, but then became the victim of Uakomo, the son of Kamázo, who avenged his father when he grew up. (17) We also find

17. Ibid., p. 431.

this tale of Chinikálore in the texts of Paressí legends. In these legends Chinikálore, from whose six arrows the Bakairí were born, appears as a distinctly hostile hero. Thus it may be assumed that the Bakairí, who belonged to his kin group, were also enemies of the Paressí. On this basis, relations between the Bakairí and the Paressí were already hostile in former times, and this hostility still persisted at the time of /17/ Karl von den Steinen's expeditions. Some years earlier, the Bakairí had attacked the Paressí on the road that leads to Diamantino, to capture their women, and had killed many of them /i.e., Paressí men/. (18) As already mentioned above, besides the

18. Ibid., p. 438.

two Kayabí women, two Paressí women were also living among

175 /17 cont./
722 the Paranatinga Bakairí, one of whom, named Charlotta, was
723 the wife of Cacique Felipe. To the influence of such women,
563 captured in hostile encounters with the Paressí, we must
179 attribute, in the first place, the extensive assimilation of the legends of the Bakairí of the Paranatinga River. (19)

19. Ibid., p. 365.

173 According to the statements of the western Bakairí, the
166 origin of the Bakairí who live in the region of the tributaries of the Xingu River was due to the fact that, as a result of quarrels among the Bakairí, who were still living in former times by the falls, part of them broke away and emigrated to the Rio Kulisehu. (20) We do not know whether this represents

20. Ibid., p. 391.

a historical fact or merely legendary superstitions of the
175 Paranatinga Bakairí. For lack of any objective knowledge of the presence of these Indians in former times on the two tributaries of the Xingu River, the Batovy and the Kulisehu, and for lack of any statements about their former life by these /Indians/ themselves, the history of these eastern Bakairí begins only at the time of Karl von den Steinen's first expedition to the Xingu River in the year 1884, which brought attention upon them for the first time and was their first historical event. As for the first effects of this event, so important for the subsequent fate of the eastern Bakairí, Karl von den Steinen was already able to recognize them himself and make use of them in his
175 section "History of the Bakairí." The first mutual visits be-
619 tween the Bakairí of the Paranatinga and their fellow countrymen on the Rio Batovy marked the beginning of relations between these two Bakairí groups. In what follows we shall deal
128 with the manner in which these relations gradually increased, extending also to the Bakairí of the Rio Kulisehu and influencing